The principal crops of the Rowanduz area, in the order of their importance, are tobacco, wheat, rice, and millet. Tobacco and rice require a more complex regimen, the former cultivated by hand and steel mattock and the latter transplanted into small, flooded plots. Wheat fields are more easily prepared by a light wooden plough drawn by oxen, and the grain is harvested with short, curved sickles of steel. Threshing consists in driving oxen around and around over the harvested sheaves, spread on a selected floor, until they are broken up, and separating grain and chaff in the wind with wooden forks. Because tobacco has a greater market value, it comes to be planted in increasing quantity, and wheat production has suffered correspondingly. Today both wheat and rice must be imported into the area, and millet is only a marginal crop. Every village devotes a certain amount of land and orchard to the production of vegetables and fruits, almost always irrigated. The former include beans, cucumbers, egg-plants, garlic, lentils, onions, tomatoes, and vegetable marrow, and the latter, apples, apricots, cherries, grapes, melons, pears, plums, and pomegranates. Almonds, gall nuts, and walnuts are important for retail, and are exported from the district. A red wine and arrack (a clear distillate of fermented grapes, flavored with gum arabic or anise) are fabricated by the Nestorians and, insofar as they are not consumed at home, are illegally sold about the district. Apiculture is a specialty of certain villages, and the beehives are transported among favored locations in mountain

not found just as strongly in the illiterate Ba'ath peasant of contemporary Egypt as in a Medieval Persian poet. In Rowandiz all of the wealthier homes have their gardens, surrounded by high fences, with a number of trees, willows and those bearing fruit, for shade, and, if there are servants to cultivate them, some plots of vegetables off to one side. In summer it is customary to set out a number of wooden benches and chairs, and guests can be entertained with the addition of freshly-picked fruits to the usual beverages. By popular admission, the most spectacular garden near Rowandiz is that of Hajji Muhammed 'Ali Agha of Zindian, whose house is built over the course of an icy mountain spring. This stream flows in a masonry channel through the plot itself. The agha boasts fruits chilled in the water and the pleasant sound of the swiftly running brook together with the usual shade trees, carpets, and benches. Gardens are seasonally used to a much greater extent by the family as a whole than the guest-room, and children of the house, in addition to playing there, are held responsible for keeping birds and stray goats from the ripening fruits and vegetables. It follows that the youngsters, as might be expected, make much greater inroads on the produce than those they are set to guard against.

Aside from a few rooms devoted to storage, as of firewood, it remains to take account of the kitchen, always to be found on the first floor and more or less open to the courtyard, inasmuch as chimneys are unknown or

The woman who makes the tea has nothing to do with serving it, and never moves from her position behind the samovar. Members of the family and guests also remain seated in their places. If no children are present, it is for the hostess of the adults present, irrespective of sex, to fetch the empty tea glasses and bring fresh ones. As a rule it is children's work. From the time they are able to balance across the floor with a tea glass and saucer in the one hand they take part in the ceremony.

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Cooking. In addition to the morning meal consisting of water and rice, sheets of bread baked into cornets to be used as spoons when eating the rice[1], and, rarely, fried eggs, kéfir, consuming in fasten, the women prepare two warm meals in the course of the day. The one is eaten a little past noon, the other at about 6 p.m. Food left over can be kept for the following meal, but remains of the evening meal are only on an exception consumed the next morning. In fact remains of food are never kept for any length of time as there are no facilities for so doing and the heat in the summer is too great, above 100 F.

The basic ingredient of lunch and supper is *Pilaf*, rice, steamed in butter[2], with which is served one or two kinds of savoury thickening or sauce with vegetables or small morsels of meat. Meat is not obligatory, but when served it is mutton or fowl. The latter is dipped in boiling water to loosen the feathers and then plucked, cleaned, washed and boiled or roasted. On festive occasions it is served in large pieces, otherwise in small, with sauce. Fowl could also be grilled; split, covered with salt and spitted on long skewers stuck down in a circle around the fire. Boiled wheat grain, crushed in a revolving grinder[3], is used as a substitute for rice. Rice is carefully washed and mixed before it is poured into boiling water or melted butter.

In regard to meat dishes there is *kébáb*—not the Turkish kind[4] consisting of whole pieces of meat skewered and grilled—but made of minced meat which is pressed around an iron bar like an oblong hamburger. Three bars are then placed side by side on the brazier. When cooked they are pushed off the bars with a folded sheet of bread.

Tomatoes, *bámjá*[5] or ladies' fingers, and *bádjján* or eggplant[6] play glorious, brinjal, bottle, marrows, onions, potatoes, parsley, beans and peas[7] are the vegetables used. Cucumber is eaten thinly-sliced in water at the morning meal and also given as a sort of fruit, split into small boats strewn with salt.

Of fruit there are plums, apricots, figs, grapes, yellow melons and water melons. A favourite dish at Tripoura, Sokolovani and Bukhty is vine-leaves wrapped round a mixture of rice and onions, placed in a saucepan with tomatoes and onions stuffed with rice over which is poured butter and a very little water[8]. Meals consist of one course only followed by fruit. Rice was served on a flat dish accompanied by bowls with the meat and vegetable sauce. As a rule two such bowls with various savouries were brought in on the large circular metal tray, and placed straight on the floor. As a European I was given a table, but this was an exception. In the same bowls are squares of metal or of wood, about 0.223-0.243 m. long (E. 2246, 47, 48), for ladling sauce over the heap of rice one intends to eat. Then, with the fingers of the right hand a suitable lump of the damji rice is rolled in the palm of the same hand, and pushed into the mouth by the thumb. If larger pieces of food are served they are placed

[illegible]

[illegible]

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Rowanduz

In
any single village community.

The basis of the ordinary Kurdish menu is wheatmeal bread, eaten in this state (nan), and a sour milk product of the yoghourt type (mast) in addition to a rather elaborate process of boiling the whole wheat grain and then crushing it, a sort of imitation boiled rice (pelaw) is produced, which is eaten just as ordinary plain would be with a sweet vegetable or mutton. The fundamentals of the food supply are thus wheat and goats. And in fact by far the greater proportion of arable land is devoted to wheat cultivation. Both land is normally worked on an alternate system - one year crop, one year fallow and this rotation is apparently sufficient to maintain the soil in fertility. The supplementary acreage devoted to vegetables such as onions, pumpkins, tomatoes, lentils, etc. is very approximately one tenth of the wheat land. For the most part the vegetable acreage requires irrigation.

Though wheat has the largest acreage, rice would undoubtedly be the preferred crop if it could be economically cultivated. The rice yield is values is roughly thirty times greater than that of wheat for equal areas of cultivation, and the land is well aware of the advantages to be gained by increasing the rice acreage at the expense of the wheat. He would willingly substitute cooked rice (p'law) for the mess if it could be managed. I discussed this matter in some detail with Shaikh Mohammed of Balook and it was clear that he was firmly under the impression that the acreage devoted to rice in Balook was the maximum the irrigation system would stand, and this was probably the case, though the irrigation was in fact very satisfactorily arranged.

A third cereal grown only in small quantities is millet.

As things are at present, the cereal production is barely adequate for the needs of the local community and there can certainly be no exports. In fact most of the Aghas purchase additional supplies of rice from outside so as to be able always to serve p'law to their guests instead of mess.

In former times this here self sufficiency in primary products was of great benefit to the economics of the community. Raw materials for the local industries were almost entirely locally produced, and trade requirements were limited to a small range of metal goods and certain luxuries such as tea and sugar. But as has

* In the villages around Dergala there is an exceptional acreage devoted to the cultivation of mash, which appears to be a kind of lentils, but the proportion of wheat land to here correspondingly reduced. In this area presumably most of the mash crop is traded.